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MONDAY, JANUARY 23, 1865.

WILLIAM HENRY HARDINGE, Esq., in the Chair.

MR. JOHN LOCKE, A. B., by permission of the Academy, read the following paper:—

ON THE ANTIQUITY OF MAN.

“Wast thou born before Adam?”—JOB, xv. 7 (*Heath's Translation*).

CERTAIN writers assume a gradational progress from a natural condition of savagery to the ascendant intellect of the nineteenth century,—referring the aboriginal human animal, with his imperfect appliances of stone, horn, wood, and bone, to an indefinitely remote, *because* unchronicled era; but neither history nor experience furnishes tangible or reliable evidence in support of such an equably continuous development, unbroken by retrogression and revolution. Declension from a state of comparative civilization to barbarism seems, indeed, cumulatively rapid; but of the converse—spontaneous progression *ab infra*, from savagery to civilization, apart from introduction of extern aid, or special supplement of Christian culture—we have no authenticated example. In fact, the theorist in archæology frames, however unconsciously, his own introspective notion of time as measured by an arbitrary sequence of development in uniformly advancing series, and applies this imaginary rule unconformably to the past,* as if time itself were the generative cause, and not a mere passive condition of entities and events. He cannot legitimately summon geology to his aid in propounding the pre-Adamite existence of man, until experts in that science have welded geological to secular duration (if that shall ever be accomplished), by modifying the stratagraphical classification, intercalating a new, or filling up more definitely the subdivisions of a quaternary period; and extended palæontological observations tend rather to justify the induction, that the Pleistocene, containing associated relics of man and fossil remains of extinct animals, must be advanced within the Adamic epoch, than that the introduction of man upon our planet

* The chronometry of some geologists is liable to a similar error of *uniformitarianism* in their theories of formation and modification of strata—forgetting that catastrophes, rarely occurrent within modern experience, have alternated in past ages more frequently and over wider areas with the imperceptible yet continuous processes of change; great physical catclysms suddenly overwhelming or altering the geographical and geological aspect of vast portions of the terraqueous globe.

An apt illustration has been used to show the absurdity of estimating the duration of the past upon the basis of uniformity of geological change—*e. g.*—An adult attained his full height of six feet three inches by growth of one quarter inch during the last year, therefore he must be 300 years old; a conclusion not a whit more absurd than some numerical guesses at geological duration.

should recede into chaotic gloom, many millenniums beyond the genesis of Mosaical chronology.

Again—Applying the observed numerical statistics of succession and increase to the antiquity of man, the solution will be found to confirm the Mosaical period of 6000 years since the creation of Adam. Exceed that period by even a small proportion of the hundreds of millenniums assigned by some to the past duration of our race, and then, making amplest allowances for all the checks to fecundity, inevitable, or fortuitous—war, famine, pestilence, death by physical accident, or by natural decay, and all the other ills entailed by sin and violence—nevertheless, man must have multiplied up to this date to such an extent as to render collective existence impossible within his present circumscribed domain, except the cumulative pressure of population was stemmed by a universal cannibalism, or a wholesale exodus at stated periods to some other planet was found practicable. To such monstrous and absurd conclusions are those driven, who reject the evidence of revelation, history, and experience, for the wild inventions of an unchastened imagination.

The frequent occurrence of stone implements, unassociated with organic human remains, is obviously accounted for by their superior specific gravity to the soils on which they were originally deposited, and consequently their gradual yet persistent descent to the glacial or fluvial drifts; while the lighter organic remains mingled in decay with the superficial mould. Aqueous infiltration, cuspidal form of the descending fragments, pressure of superinduced material, and the reciprocal effects of weight and adhesiveness, would all modify the rate of subsidence according to the comparative conditions in each instance; but down they go as surely as lead sinks in water; while the flying dust above, and that curious vegetable chemistry which abstracts carbon from the atmosphere, gradually increase the depth by continuous increments of surface covering. Had the late distinguished Chevalier Bunsen given due consideration to this simple fact, when he exhumed a few potsherds from the riparian silts of the Nile, it would have saved him the unprofitable toil of elaborating a chronology rivalling in extravagance the Egyptian myth of the pre-Adamite kings.

Again, where stone implements are found commingled with bones of animals, that had been subsequently delocalized by migration induced from climatic change—or of those extinct gigantic Pachyderms, of which the sole surviving link is the Auroch of the marshy forests of Lithuania* and the Caucasus—the state of organic preservation even of

* It is impossible from the delineations of Ptolemy and other early geographers to define with any approach to accuracy the topography and extent of ancient regions and populations; and we shall probably find in Cæsar more reliable information respecting northern Europe than in any previous writer. From him we learn that the *Hercynia Silva*, a mingled wilderness of forest, mountain, and marsh, extending for sixty days' journey from the Upper Danube towards the Baltic, was then unexplored; and

the most decayed remains does not warrant a remoter origin than the Noachic deluge, to which their miscellaneous grouping might be naturally referred. To adduce the most familiar example, the *Cervus megaceros* must have been living in Ireland at a period long subsequent to the Celtic and Iberian invasions, when the remnant of the subjugated natives, driven into the forests and peat moors of the interior, utterly perished with extinction of those animals that constituted their chief means of subsistence; for the skeletons are most commonly found imbedded in the lacustrine marl or calcareous tuff beneath the peat, and often contain much organic material. A centesimal analysis of a portion of one skeleton by Professor W. Stokes yielded 43·45 phosphates, with fluates, and 42·87 animal matter; and Professor Apjohn, after a careful chemical examination, states that "the cartilage and gelatine had not even been perceptibly altered by time" (Hart on "Fossil Deer of Ireland," p. 22-3). The *Megaceros*, therefore, must necessarily have been a contemporary of man far on in the historic ages; although from Herodotus to Cæsar, and thence to Oppian, there is no specific mention of this most magnificent of the ancient giant *Pachyderms*; nor even by native annalists, save a solitary and dateless tradition of the whole species having been swept away in one season by a destructive murrain.

The present or human geological era does not display the phenomena of new creations, but is distinctively characterized as well by the gradual decay and disappearance of those species least ministering to the necessities and uses of dominant man, as by the progressive melioration and sporadic increase of all the animals specially adapted to his service, comforts, and æsthetic choice; and this law extends also to the

that from its remote recesses occasionally issued huge beasts of strange form and fierce nature. The information is acknowledged to be only from hearsay, and bears the impress of exaggeration; but he describes at least one animal, which we can identify with a surviving specimen, the Auroch—*Bos urus*—(Cæsar, "De Bell. Gall.," l. vi., 24, 25). Now, assuming that the Hercynia Silva and similar unexplored regions stretched along the banks of the Theiss (Tibiscus), and thence northward into Lithuania, we have at this day an outlying remnant of those ancient Silvas affording shelter to at least one of the huge brute proprietors that roamed through its shades 2000 years ago, and whose descendants are now preserved by stringent forest laws in the primitive forest of Bialowitz, in the province of Grodno, part of the ancient Lithuania.

In the museum at Pesth is deposited a large collection of skeletons of the ancient monster mammals—Bovine, Cervine, Elephantine, &c.—in a sub-fossil or unpetrified state, collected chiefly from the alluvial basins of the Theiss and other tributaries of the Danube. There are the bones of the *Bos urus* (still existing), and of the rein deer (now delocalized by migration from a climate grown unsuitable to its habits), associated *in situ* with the extinct *Cervus megaceros*, *Elephas primigenius*, *Rhinoceros tichorinus*, and many others, including, as I have been informed, some which are usually referred to a long anterior era; so that we may reasonably infer the coexistence of all in the comparatively modern age of the renowned hero and historian, Julius Cæsar. See also allusion to the Hercynius Saltus in the "Germania" of Tacitus, sect. xxx., and Latham's "Prolegomena," p. 107.

occasional displacement of indigenous Floras by introduced plants of a more utilitarian character.* Indeed, exaltation of type seems the one essential condition of continuity even with nature's grandest pattern, man; for, wherever improvement is arrested or undeveloped, extinction impends; and barbaric tribes either die out "without hand" in presence of their ascendant brethren, or the debasing characteristics are effaced in course of a few generations by assimilating intermixture with immigrant civilized communities.

According to the testimony of Pentateuchal history, happily as yet unshaken by "the controversies of a counterfeit science," † civilization was the primitive condition of man. The metallurgy of "brass (bronze), and iron," was known even within the Adamic epoch, ‡ and consequently must have been transmitted to post-diluvian ages by Noah and his family; for the ambitious attempt at centralization in the plain of Shinar betokened cultivated acquaintance with the constructive arts; nor does there appear any warrant of disproof that the primitive fabricators of stone, bone, and horn implements were but outcast remnants of that "one people," which, under the constraint of Divine appointment, had "been scattered abroad upon the face of all the earth," § whose moral degeneracy precipitated their physical deterioration, until, becoming feeble and timid, they were pitilessly driven by subsequent immigrations of more powerful tribes into rocky deserts and forest fastnesses, without the means and appliances of civilized life. Job, || fifteen hundred years before Christ, gives a graphic description of a certain Pariah race ¶ who had probably been ejected from their primeval seats by the warlike princes of the Ishmaelites and the fierce and restless dukes of Edom; and it is curious to observe how accurately this passage in the book of Job accords with the account of the Troglodytes a thousand years after his time by Herodotus.**

Certainly the 730 years intervening between Babel and the Patri-

* See an interesting account of displacement of certain indigenous plants of New Zealand by intrusion of European grasses and weeds, in a letter to Dr. Hooker from an accomplished naturalist, W. T. Locke Travers, F. L. S., &c., in "Natural History Review" for October, 1864.

† 1 Tim. iv. 16—see original.

‡ Gen. iv. 22.—The earliest notice after the Deluge of the mining and smelting of metals is found in Job, xxviii. 1-11, describing, in sublime poetic language, hydraulic and other operations of mining on the grandest scale.

§ Gen. xi. 8.

|| Job. xxx. 1-11.

¶ The Sukkiim (סֻכִּיִּים, 2 Chron. xii. 3), who swelled the invading host of Shishak, is rendered in the Septuagint, *τρογολοῦται* (? *τρογολοδύται*), and in the Vulgate, *Trog-lodytæ*—manifestly an incorrect rendering in both versions. The Hebrew word signifies "dwellers in tents, or booths" (not caves), and probably designated a warlike nomadic tribe of Ishmaelite descent. The abject and feeble Pariahs would have been an incumbrance, rather than an efficient auxiliary to an army numbering 12,000 chariots and 60,000 horsemen, besides footmen "without number."

** Melpomene, sect. 184.

archal era of Job afforded ample interval for the rise and decadence of numerous peoples, whose existence the Mosaical history of the chosen nation notices only by the brief record of a name, and who had been swept away by the devastating sword of successive revolutions, as diversified and destructive in their effects as those physical changes produced by the fiery deluge that overwhelmed the cities of the plain. Migration on a world-wide scale prevailed even during the Noachic age. Thus Cush, the grandson of Noah, is described by Sanchoniathon* as a colonizing monarch, traversing the earth; and these waves of population surging from the Mesopotamian plains, and again in subsequent ages reffluent upon their former tracks, would inevitably tend to create certain residual and stagnant eddies (as it were) of the primitive settlers in all the intermediate regions.

The unhewn megalithic structures,† scattered over all lands from farthest East to remotest West, furnish a "testimony of the rocks," more enduring and significant than any extant historic record, of the invading as contradistinguished from the primitive colonizing migrations. The Menhir of Brittany and the Irish Gallaun are but Gentile analogues of the pillar set up by the Patriarch at Bethel.‡ Now, these Oriental outwarmings succeeded each other at irregular intervals, and over unequal extents, until the commencement of authentic Greek and Roman annals, when Scythian, Scandinavian, and other Northern hordes rolled back the tide, combining in their turn to produce similar debasing effects

* Eusebius, l. i.

† In the Pentateuchal histories these unhewn structures, monolith, trilith, or of more complicated form, are described as set up for various purposes—altars, sepulchres, boundaries, testimonials of triumphs, covenants, deliverances; but when the purity of Patriarchal Theism was polluted by idolatrous admixture, so that the symbol itself came to be worshipped, injunctions were issued under the Law and the Prophets to destroy utterly all such monuments. The command, however, was but partially obeyed until the return from the Captivity, from which period to the close of the brief Asmonean dynasty the iconoclastic ardour of the chosen race left scarcely a vestige of the numerous megaliths that once marked with their uncouth figures all the Syrian hills and plains. In other regions, especially of Northern Europe, where the earlier Oriental colonists had erected Cyclopean structures after their ancestral fashion, no such styloclastic zeal was evinced; and even upon the introduction of Christian missions these rude memorials were not only preserved intact, but it was sought to evangelize the stolid and superstitious idolaters by grafting pious figments on what seems to have been the earliest and most debased phase of a material idolatry; for the primitive graven image is not described in the Bible as essentially distinct from the stone pillar (see Deuteronomy, vii. 5, and marginal references, in the original).—In the Celtic languages the word for idol, which is usually applied to the rude monolith, is exactly like the Hebrew word both in etymology and sound. For example:—The Irish word *Iomair* (Eevau), and the Hebrew, *יֵאָוָה* (Eevan), both signify *idolum*, *vanitas*, *nililum*; and thus St. Paul's definition receives an expressive confirmation (1 Cor. viii. 4) where he terms an idol *οὐδὲν ἐν κόσμῳ*—"nothing in the world"—a vain semblance of that which has no existence. See some curious notices on this subject by the writer in "Belfast Archæological Journal" for October, 1853, p. 303; and "Notes and Queries," 1853, p. 413; and second series, No. 62, p. 194; together with the Articles referred to therein.

‡ Gen. xxviii. 18.

among those settled populations, that had in former ages migrated from the East. Indeed, civilization and savagery appear in contemporary contrast in every era and in every clime, and the phenomenon of a decivilized people, dwarfed alike in mind and body, is not the peculiar characteristic of any one country or dispensation. In Europe, although the Pariah tribes have disappeared, except perhaps in the instance of the Cagots of the Pyrenees, yet their former existence in great numbers is clearly inferred from the vast quantities of stone implements and other rude remains strewn upon the diluvial gravels, or exhumed from ancient shell heaps, pile dwellings, and ossiferous caves, or swallow holes; and elsewhere throughout the world, especially among the low castes and hill tribes of India, in the central forests and sundry remote islands of the Pacific Archipelagos, in the Fuegian peninsula, and in the interior of Africa, where Strabo* found the descendants of those cave dwellers described by Herodotus 500 years before, remnants of degenerate and outcast races survive to this day; and traditional myths of their archaic derival and primitive social condition are extant in the literature of the more powerful immigrant tribes, who drove them from their aboriginal seats into forests and solitary places; but among the lapsed races themselves not a trace of history or tradition has been discovered, on which to base even a proximate conjecture of their origin in circumstance or in time.

In Australia at the present period we observe on a continental scale the contemporaneity of an intruded civilization with the phenomena of what archæologists term the Stone era; nevertheless the latter possesses no chronological significance whatever; and scientific theorists may well pause and ponder, ere they construct an imaginary series of gradational progress from an unchronicled antiquity, when they contemplate the myriads of these Papuan savages, with flint weapons and prognathous aspect, in contact with an unparticipated civilization, uncheered by the presence and unimpressed by the example (save as to debasing influences) of the superior race; and these contrasted conditions, too, exhibited in association with an indigenous Flora and Fauna, characteristic of an era indefinitely withdrawn in the succession of geologic time. In absence of sufficient proof of extreme antiquity, *non-historic* or *unhistoric* would be a more appropriate term for the Cave-men and Lake-dwellers than *pre-historic*, in reference to the question of chronology.—Mystery ever attaches to the unknown; and where the darkness of oblivion rests upon the pristine homes and habits of a vanished people, imagination busily fashions into long periods the unrecorded past. It may also be observed, that this negation of the historic elements does not *necessarily* imply a state of savagery. We infer the civilization of the Aztecs and Etruscans respectively from elaborate sculptures and mortuary memorials, or domestic utensils of elegant design; yet these, like the fossil organisms of the rocks, supply no key of historic interpretation, and the inscriptions are

* l. i. and xvi.

in a language utterly lost; so that no intelligible record survives of the annals, origin, or social condition of these highly cultured peoples, nor yet of their more famous predecessors, if not indeed founders, the Phœnicians, who for more than 1500 years after the dispersion from Shinar unceasingly extended their arts, religion, and literature, to all shores accessible by their enterprise and commerce. The testimony of a Roman historian may here be aptly introduced in illustration. The populous state of the Veientes, renowned and powerful long before Rome was founded ("Civitas antiquissima Italiæ atque ditissima," Eutropius, l. i., s. 19), had been utterly destroyed by the arms of the advancing Republic, 399 B. C.; and Florus, only 500 years after, in the reign of Trajan, thus apostrophizes the Veientes—"Fuisse quis meminit? Quæ reliquiæ, quodve vestigium? Laborat annalium fides, ut Veios fuisse credamus."* Within the short space of five centuries, and in a comparatively civilized era, oblivion had swept away every vestige of this renowned Etruscan people, so that even their former existence seemed dubious, and their magnificent cities, like Veii, as if they never had been.

As for the guesses of those sciolists, who, regardless of the Divine afflatus which constituted man "a living soul" (Gen. ii. 7), if not likewise of his distinctive organic structure, have invented the priscan, *alias* *pithecoïd* man, for the purpose of demonstrating the pre-Adamite antiquity of the human family—pronouncing a solitary exceptional instance of an abnormal skull (it may be idiot or cretin) to be the type of a species, and thus rounding off the transmutation series from Mollusc to Man at the superior end—now, in Australia, if anywhere, the missing link might be confidently sought; for there the aboriginal Papuan presents the most debased form of the human organism; yet it so happens that the Simiæ are not found, either indigenous or fossil, the Fauna of that region indicating a geologic era many thousand years anterior to their appearance on our globe. It is difficult to believe that Anthropologists are really in earnest in propounding this strange theory; however, there is no accounting for tastes, and the pride of ancient ancestry sometimes assumes an amusing perversion. The Simian advocates may easily test the conditions of their fantastic thesis by organizing an expedition to the banks of the Gaboon,

"Where wild in woods the noble savage runs,"

not for the purpose of skinning their hirsute cousins, like Hanno, or du Chaillu, but of introducing social reform, and educating them up to their own standard of rational accountability. Doubtless the civilized Orsons of Gorilla Land would hereafter move respectably on all-fours in *anthropomorphological* circles, and in due time be enabled to enlighten their scientific patrons and the public on the genealogy and habits of *pithecoïd* or priscan man.

* l. i. c. 12.

The Museum at Bern presents probably the most complete collection of primitive rude implements of human manufacture, discovered in the ancient lake dwellings of Switzerland (in Ireland termed Crannogues), where these had been exposed by an unusual subsidence of the water levels; the cushion of still water beneath the frozen or wind-moved surface having preserved from oxygenating waste and atmospheric wear and tear numerous relics of what are assumed to be successive stages of well-defined progress from an aboriginal savagery to civilization; although, indeed, these may have existed contemporaneously under diversified conditions of isolation and physical privation. However, admitting the succession of epochs, they may be consistently included within the historic period of Helvetia, as known to the Greeks and Romans, from the pre-Christian irruptions of the Teutones and Cimbri to the Gothic and Frankish invasions of the Gallo-Roman era. During this stormy interval of 700 years the central highlands of southern Europe, situate as it were in the very axis of revolutionary transit, sustained the convergent pressure of warlike and antagonistic races. The Romans unceasingly pressed upward from the south along the Alpine streams and passes; while barbarian hordes successively, or in confederate bands, overflowed from north, west, and east, tracing their devious paths by the great fluvial highways of those forest-covered regions, along the courses of the Rhine, and Upper Rhone, and through the valley of the Inn from the vast and populous basin of the Danube. Thus the Helvetians (both aboriginal or descended from the primitive replenishers* of that region, as well as those of mixed colonial blood of Etruria and Rome) were swept by every recurrent wave of invasion from their cities and settlements in the fertile intra-Alpine vales into the inhospitable mountain districts; again driving before them with unsympathizing rigour, into fastnesses still more remote, the Pagani, or less civilized populations on the outskirts of their respective territories. Mercy for the feeble is the attribute only of a long-sustained moral and intellectual culture; and these despised outcasts, hated for their very harmlessness, and rifled of their weapons and all appliances of industrial acquisition or improvement, hid themselves in solitary caves of the rocks, or constructed in unexplored localities rude insular dwellings as a frail nocturnal protection against wild beasts, with whom they waged a dubious strife in the struggle for existence. Fear on their part, with aversion on the part of their enemies, would tend to continue, as well as aggravate, this compulsory exclusion from all advantages of civilization; thus stereotyping, as it were, the superinduced savage state, by closing every avenue to functional developement of mind and body. No diligent student of human nature will deny that a persecuted and inopt race,† under incessant endurance of hunger,

* Gen. x. 5.

† Distinction must be made between these timid and proscribed Pariahs and the early colonists of high latitudes, whose very climatal disadvantages kept them apart alike from the improvements and obstructions of a dominant civilization. There is every

cold, and terror, must even within the lapse of three or four generations become almost hopelessly deteriorated both intellectually and physically, losing, together with the intenser vitality of soul, all memory of the history, arts, and social condition of their progenitors—no desire, save the satisfaction of instant animal wants—no audit of time beyond the changing season, or the passing day; for time must be a pure negation to those who are incapable of applying thereto the measure of ideas and incidents in intellectual progression.—Alike unheeded as unchronicled by their oppressors, thus existed and passed away, thus now survive, yet decaying before our eyes, the degenerated tribes of the human species.*

It is submitted that, conceding their due value and significance to the discoveries of geologists and archæologists, the phenomena adduced up to this date do not afford adequate evidence in demonstration of the universality of the (so-termed) Stone era, or that it preceded civilization upon our globe; and both sacred and secular history accord with human experience in authenticating, first, the Mosaical limit of 6000 years since the creation of man; secondly, that civilization, not savagery, was his primitive condition; and, thirdly, his utter incapability of self-renovation from moral and physical decadence, apart from extern aid and instruction.

From the days of Adam even to the ascendant enlightenment of this nineteenth century of the Christian dispensation, civilization and

probability that a thousand years before the Christian era, and therefore strictly within the domain of secular history, icebergs not only stranded on the coasts of the Baltic and North Seas, but were launched even from glaciers formed in the maritime glens of Wales and Scotland; and that in the littoral regions of the British Isles, Denmark, and Northern Germany, dwelt many scattered tribes, of whom we have obscure intimations in the earlier semi-fabulous annals, as being clad in the skins of animals slain by their rude primitive weapons, and dwelling amid ice and snow, like the *Esquimaux* of our age. This view receives accidental confirmation from the bones of the *Alca impennis* (great Auk) having been lately discovered in shell mounds in Caithness, which would imply a sub-arctic climate in Scotland during the so-termed Stone era, when feeble communities of men dwelt in isolated localities along the coasts, and giant animals (now extinct) roamed undisturbed through the marshy plains and forests of the interior.

That climatic improvement may be effected to a considerable extent, independently of physical revolutions, by the slow yet persistent agency of man, in felling forests, draining marine and lacustrine marshes, and confining rivers within their courses, is exemplified (to quote but one instance) in the elevated mean temperature of the New England states within the two centuries and half since the "Mayflower" touched the American shore: how much more, then, must the climate of Northern Europe have been improved under similar agencies for well nigh twenty centuries!

* The "Hobart Town Mercury" of 20th October, 1864, states that the only survivors of the Tasmanian aborigines then in existence were one man and three women; "the latter not being of such an age or appearance as to justify the expectation of any future addition to their number;" so that the whole race may now be deemed extinct within the brief period of sixty years, notwithstanding humane exertions to preserve the remnant. See papers on "Discoveries in Australia," in the "Dublin Quarterly Journal of Science," for 1861, '62, and '63.

savagery have dwelt together upon the earth, associated, although in contrasted aspects; and their continuance, without coalescing, awaits the solution of the providential, not *geologic* future.

MONDAY, FEBRUARY 13, 1865.

The VERY REV. CHARLES GRAVES, D. D., President, in the Chair.

The Rev. Charles P. Meehan; William Mansell Hennessy, Esq.; and T. Henderson Babington, M. D.; were elected members of the Academy.

W. H. HARDINGE, M. R. I. A., communicated the following paper:—

ON CERTAIN MANUSCRIPT TRANSLATIONS OF A PORTION OF VIRGIL'S
ÆNEID, COMPILED BEFORE 1690.

I OFFER on behalf of my friend, Francis Cumming, Esq., of Woodstock, in the county of Galway, J. P.—to be placed in the Library of the Academy as a deposit in trust for him and his heirs male—three manuscript volumes, containing metrical translations into English of the 3rd, 4th, 6th, 8th, 9th, 11th, and 12th Æneids of Virgil.

Upon the first sight of these volumes on the drawing room table of my friend, their venerable aspect and foreign material and manufacture induced me to open and examine them; and I soon became much interested in what appears to me to be an eminently literal rendering into English verse of the well-remembered classical companions of bygone days; but discovering in the ninth and eleventh Æneids marginal annotations acknowledging Dryden to have been the contributor of the Episode of Nisus* and Euryalus, and John Stafford of that of Camilla†—and, further, finding that the third Æneid is certified to have been finished at St. Germain's on September 18, 1692, and that the fourth Æneid was rewritten three several times successively by persons bearing the surnames of Bryerly, Bysh, and Dalton, and, after having undergone 486 corrections, was then submitted to the judgment of Dryden, combined interest and curiosity influenced me to the attempt of discovering the author of these volumes.

After having taken much pains in this research, and unravelled the mystery, I found that the same voyage of literary discovery had been successfully accomplished by Mr. Lentaigne, who contributed a paper on the subject, published in the Academy's "Proceedings,"‡ under the date of May 13, 1839.

That communication supplies all that is known of the history of the manuscript volumes, and notices the particulars above described; also the more important one, that an ineffectual attempt had been made to

* 9th Æneid, lines 283 to 667.

† 11th Æneid, lines 721 to 925.

‡ Vol. i., p. 309.